



# THE FLAMING SWORD

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ASTRONOMY

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SOCIOLOGY



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## Summary of Koreshan Universology.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**COSMOGONY.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**ALCHEMY.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**THEOLOGY.**—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**MESSIANIC LAW.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**REINCARNATION** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**THE SPIRITUAL WORLD.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

**HUMAN DESTINY.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**IMMORTALITY IN THE FLESH.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**CELIBACY.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

**PSYCHOLOGY.**—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**THE BIBLE.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**COMMUNISM.**—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**KORESHAN SOCIALISM.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**CHURCH AND STATE.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Great Theme of the Lord's Coming.

Distinctions to be Made in the Stages of Divine Manifestation; Two Comings at End of Every Messianic Age; Elijah the Prophet Precedes the Sons of God.

KORESH.

THE COMING OF THE LORD at the end of the Christian dispensation necessarily resolves itself to a proposition of scientific moment. The second coming of Christ is a vastly distinctive proposition from that of the coming of the Messiah. There are two distinct comings at the end of the age; and these have been so thoroughly confounded with each other that the end of the age or world is left in a blissful state of ignorance, with those who have been exploiting the coming of the Lord. The Christ of nineteen hundred years ago was the philosophic Christ; the Messiah (Christ) of this age is distinctively the Christ of science.

In the beginning of the Christian dispensation, the Lord came personally as the objective Divinity; not the Christ within, but the Lord without, the Lord God of whom it was declared in the Decalogue: "Thou shalt have no other gods before me." This was the Son of God, the Son of man, raised up from the human race as heir to the throne of the Eternal. He alone sits upon that throne to rule the universe. He sits at the right hand of the Father, because the Father is the begetting principle of Deity, and because the Father begets—is sown as seed; he goes down at the left hand to regenerate the race. The Lord came personally as the first

coming; he came spiritually by the operation of the Holy Spirit in the second coming. The shedding of the Holy Spirit was the second coming of the Christ. After the baptism of the Holy Spirit, which was the substance of the Lord's body, partaken of by the church of Christ, the Godhood was the within Deity to as many as had received the Holy Ghost. The Lord was the objective God until after the baptism, the Disciples not yet having the divine Spirit; he was the interior Divinity after the baptism, not before, only as God was the interior of the Lord Jesus, the Christ of God.

We have differentiated between the first and second comings of the Christ nineteen hundred years ago, at the beginning of the Christian dispensation. He came first personally as the Lord Jesus; he came second, spiritually, by the operation of the Holy Spirit. These were the first and second comings—and both occurred at the beginning of the age. The first was the personal Lord in his visible and tangible solidarity; the second was the Lord's personal body disintegrated—dissolved to spirit and disseminated as the "Holy Ghost." The Lord will come again the second time, because he comes again the first time. He comes first, at the end of the Christian dispensation, as to his scientific personality,



or in his personality as the Scientist, after which he comes in the second coming as the Sons of God. The Lord comes as predicted—from the posterity of Joseph, in the line of Ephraim. It is declared of Joseph: "From thence is the Shepherd, the Stone of Israel." The Bible being true, there is no escape from the fact that the Messiah comes of Joseph, the son of Jacob; he comes through the line of Ephraim. The subject of Joseph's and Ephraim's posterity has been elaborately discussed through the Koreshan literature.

We are emphasizing the distinction between the first and second comings of Christ, as at the beginning of the Christian age, and the first and second comings of Christ as at the end of the Christian dispensation and the beginning of the Koreshan dispensation. The Christian dispensation is now ending; the Koreshan dispensation is now beginning. In this beginning the true Shepherd, KORESH, comes according to the prediction of Isaiah in the forty-fourth and forty-fifth chapters of Isaiah, and according to the prediction of Jacob in his blessing upon the head of Joseph. He comes personally as the Scientist. After his theocrasis he comes in the multiplied Sons of God, in the new genera, the seven genera of the supreme order—the order of Melchizedek. The coming of the Sons of God is the second coming; but before the coming of the Sons of God, that is, before the great and dreadful day of the Lord, the Messiah

comes because it is declared: "For behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah is here in his personal manifestation; after this come the Sons of God, because he will purify them as a refiner's fire and as fuller's soap. He lays the axe at the root of the tree—the love of sexuality and the love of money. All sensuality must cease with as many as will become the Sons of God; and none can become the Sons of God who will persist in renouncing the Son of God as manifest in personal Messiahship at the beginning of the age. Said John the Baptist: "To as many as believe in his name, gives he power to become the sons of God." To attain this glorification, however, the lower nature must be overcome and its tendencies eliminated.

We have reached the time in the history of the progress of the world, when the science of immortal life in the body is discussed upon the basis of a revolution in the tendencies and practices of sex; for at the root of the tree of sex lies the possibility of a revolution in the conduct of men for the attainment of immortal life. To ride on the white horse means, in the language of symbolism, to enunciate and practice sexual purification; and in the secular world it means commercial purification. From this basis must proceed the potency of the *Flaming Sword* which the Lord places at the east of the Garden of Eden, to keep the way of the Tree of Life.

## Principles of Koreshan Astrology.

Necessity of Comprehension of the Relation Between the Physical Cosmos and the Biologic World; Signs and Constellations in the Two Domains; Influence of the Spiritual Spheres.

KORESH.

THERE CAN BE NO DOUBT of the fact that astrology has been given a new impulse, and that thousands of people are awaking to the truth that every part of the universe is so related to every other part, as to render the great cosmic structure and function just what the term implies. Astrology is said to be the science of the influences of the planetary bodies and of the Zodiacal signs. The term astrology is from *astro*, star; and *logos*, word or discourse. It implies, therefore, a word or discourse on the stars. This includes much more than the planets and Zodiacal belt. One of the first steps toward the acquisition of a scientific comprehension of the subject in question, is the distinctive classification of the biologic, or, more definitely, anthropologic, stellar, and planetary systems. There are planets and planets. It is well for us to consider which phase of planetary power exercises the direct influence upon the affairs of individuals and groups of men. There are stars in the alchemico-organic

(physical) heavens, and there are corresponding stars in the biologic heavens—the heavens of anthropostic (human) life. Which of these classifications influences the lives and the conduct of men?

Between the movements and influences of the alchemico-organic stellar world and the movements and influences of the organo-vital (the anthropological), there is an immediate and direct correspondence. It does not in anywise follow that, because of this correspondence, the alchemico-organic has the precedence over the organo-vital; while one phase of the organo-vital may exert an influence over other phases of the organo-vital. There are seven planets in the physical (alchemico-organic) domain; there are seven corresponding planets in the domain of anthropostic life. Raphael, the Astrologer, says: "The Zodiacal signs form a ring or belt in the heavens, and as the earth revolves on its axis, some degree and sign must be constantly rising in the East; every minute of time or latitude



making some variation; hence no two or more persons are alike," etc.

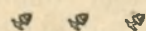
It is not true that the twelve constellations of the Zodiac comprise the *signs* at all. There are twelve constellations or groups of stars comprising the Zodiacal belt. This is the belt in the heavens. There is a corresponding belt on the earth, which may be divided into twelve corresponding *signs*. The four primary signs are Aries and Libra on the equator at the point of the equinoxial; that is, at the point where the sun crosses the line of the equator in the spring and fall; and Cancer and Capricorn at the points of the summer and winter solstice. The other eight signs are located between the four cardinal signs named. Of these twelve signs, there is no movement on the line of their obliquity to the equator, but there is a constant movement—though very gradual—on the line of the equator. This movement corresponds to the movement of the equinoxial colure on the equatorial circle. This is not the movement called the precession of the equinoxes. The primary sign is the prime position on the earth, and is at the point on the earth where the sun crosses the line in the spring. This is the principal *sign*, and is called *the sign*. This is Aries. This is not a constellation in the heavens, but a division of the belt on the earth. The movement of *the sign* is the change of the relation of this primary point, Aries, to the belt in the heavens called the Zodiac. Technically, the signs do not move, but the constellations do move through the signs. Hence the sign (Aries) constantly changes its relation to the Zodiac. Every person lives or is on this belt on the earth, or on some latitude north or south of some specific point of this terrestrial belt.

As the movements and positions of the foci of the stellar world in the alchemico-organic sphere of activity correspond to the movements and qualities of the foci of the stellar world in the organo-vital, that is, in the sphere of anthropostic activity, it therefore appears that the person is under the influence of the alchemico-organic (physical) planets and stars; while the fact is, he is under the influence of the spirits of the organo-vital or anthropological sphere of activity. People born in relation to specific planetary positions are Mercury, Venus, Jupiter, Mars, Saturn, Uranus, and Neptune people; and after leaving the body in what is called death, these spirits are grouped in the spiritual world according to these divisions, and exert their influence upon the inhabitants of the external or material domain according to the distinct or combined potentiality of these powers.

There is a great deal of rubbish published regarding the subjective mind and its relation to material life. That which is denominated the subjective mind is nothing more nor less than the spiritual world, which has its habitation within the organic form of man. All

spiritual existence is within the domain of human form and function. Every man is constituted of tens of thousands of spiritual entities; and as sub means under, the subjective means the under jective. There is an upper and an under world of spiritual existence. The upper spiritual world is supremely the ruling world, though wicked people are ruled by the under—the sub, world. When a man like the Lord or Elijah attains to preëminence, he rules the world which before had been his ruling sphere. When he attains to supremacy the planets—that is, the Mercury, Venus, Jupiter, Mars, Saturn, Uranus, and Neptune people are ruled by him, for they recognize him as the Son of God and heir to the throne at which they all worship.

One of the most difficult things for the materialistic mind to comprehend, is the fact that there is no spiritual life outside of human existence, and that man himself constitutes the environment of all the entities of spiritual existence. The spiritual world is a *spiritual* not a natural world; there is no time nor space in the spirit, but there are correspondences of time and space, hence the spirit does not occupy space; therefore, the brain of man is sufficiently large for all the spiritual entities in existence. That which is called the subjective mind by some, is merely the spiritual world, the interior life of the human race. It follows that the human race has had a perpetual existence in the past, and will never cease to exist in the future. Could humanity be obliterated, the spiritual world could not exist.



#### Evidences of Church Declension.

**H**AS any denomination demonstrated, by any possibility of faith, that it possesses the gifts of the Spirit? We need not enumerate them; all who know of the so called Christian system, know what the Bible view is concerning these gifts. Does the modern church entertain even a semblance of belief in the present operation of the gifts of the Spirit, as defined by its early Apostles? If we are to judge of the operation of the Spirit by the manifest gifts of the Spirit, we must count the church out. If we are to judge of the presence of the Spirit of God in modern sectarianism, by the evidences specified in the statements of Jesus and his Apostles, we must leave the modern church out. The sects and creeds of the modern church furnish no signs of the presence of the Lord's body and the operation of the Spirit of God. The spirit and power of death obtain everywhere. Satan continues to hold his mortgages, and his processes of foreclosing continue operative, though it is claimed that the life of God—God's flesh and blood, is being continually operative as the pabulum of immortality. There is but one law of life, and the church which holds to that is the only one that can lay claim to the promise or covenant of God and man.



## The Goal of Woman's Progress.

Woman's Bondage and Her Desire for Emancipation; Possible Achievements in the Light of Koreshanity; Augmentation of Woman's Power Through Divine Baptism; the Glory of Divine Maternity.

AMANDA T. POTTER.

THE ORIENT of human progress shows faint gleams of resurrection morn, typed by the hour when woman waked and hasted to the sepulcher of her risen Lord. She wakes now to some of her wrongs and to the possibilities of her environment. She sees herself, because of lesser strength, rewarded less for equal service. She suffers the agony entailed by the discriminations of pseudo justice, which, instituted by man, inclines to bestow the children of unfortunate union upon the father. She, a welcome ministrant at the bedside of the sick and dying, is expected to keep silence in the presence of the congregation. She raises her voice for equal remuneration for equal production; for equal consideration in the disposition of her offspring, and successfully she puts out her hand, not only for surplice and stole, but for admittance to all the avenues of vantage open to man. As effective agent in gaining and retaining, she demands the ballot, which, though a mighty power for advancement in its sphere, is *ultima thule* neither as means nor end of woman's ultimate destiny, which is an emancipation whose glories are strangers even to her powers of imagery.

A portion of the womanhood of two thousand years ago sat at the feet of the Lord, and were blessed in mourning his suffering and departure, because by him their mourning was comforted. His person—the archetype of the Kingdom of God, transmuted to Holy Spirit—became their indwelling. This was the vitalization or seed which, at the end of the age, should produce the race constituting the Sons. Woman stood upon the precipice overlooking the seething maelstrom of sensuality above which the indwelling Spirit had raised her. "That which thou sowest is not quickened except it die," echoed through her being; and from the brow of her vantage she took the inevitable plunge. But ever above the wailing of her bitter centuries, has rung a voice attuned to heavenly melodies—a hallowed prophetic benediction, the refrain to that final mandate to the erring woman: "Go thy way, and sin no more."

As instrument of the Almighty, woman holds the power of the resurrection. She is the modeler of the heavenly kingdom sown in the race by the Christ. Serene, majestic, eloquent in silence, stands the symbol of this truth, drifted about with Egypt's sands. Men have gazed and wondered, departed and pondered; but her secret the Sphinx revealed not. God's truths chronicled by human pen, and God's truth carved in stone are alike mysteries to the sensual understanding. But the time is at hand when the power vouchsafed the lion—Judah, will show forth in the woman. "Thy hand shall be in the neck of thine enemies," is the promise that the lion—the throttler, shall choke off the downflow of sensual waste which will become transformed to the potency of immortal life. The head of the Sphinx

implies that the divine baptism will again enable woman to stand above the whirlpool of sex sensuality. The wings (so long folded in a land whence the life went out with the departing Israelite, and where life is only just beginning to be again manifest) signify the powers by which she will rise.

If woman in the ordinary walks of life would attain emancipation from the effects of sin, she must take the step extraordinary. She must refuse to continue instrumental in propagating beings who sin, sicken, and die; whose lives are frequently recorded in the annals of crime; who swarm prisons and make insanity hideous with their cries; who, as the people of a nation, rise up against nations, cutting each other down by the million; for God has said: "Neither shall they learn war any more"—those who are to be of the kingdom he came to establish in the earth.

Biologic perpetuity (emancipation from sin and sequent death) is established upon the law of equipoise. This demands the reactionary moment between increase and decrease. The passing or Fish dispensation is the extreme of increase or proliferation which, unchecked, would result in a universe too small for its inhabitants. It is directly in the line of sin, and the sequence of sin is a curse of like genus; hence, "I will greatly multiply thy sorrow and thy conceptions." It is in the righteous province and duty of woman to reverse this order of propagation, by declaring her right to cease the production of the inferior order. This decrease will result in the superior order, which gains its momentum of increase from the decrease of the inferior. The law of equipoise demands two antithetical kingdoms in timic succession. Increase and decrease are basis of these. He came to sow the seed of one; he came to abolish the other. He taught men to pray for the kingdom whose coming will be its birth through the Woman emancipated from her own sensual tendencies and from the lusts of men. She will give birth to the kingdom of God by giving birth to the Sons of God. She will achieve this by refusing the dominance of man, which has held her to the production of the kingdom of evil, whose sons, as declared by the Christ, are children of the devil. Woman of a certain sphere will exalt her mind above every appetite of the flesh. She will determine to its highest use every organ and function of her body. So doing, she will step from under the domain of the law. She will be lifted above the curse pronounced upon woman, and her productive function will ultimate beings upon the plane of her own exaltation.

Since woman inheres the resurrecting power, since by divine prerogative she is to model the heavenly kingdom, it follows that the female principle, in all planes of existence, is the righteous principle of construction. The attempted organizations of men—religious, soci-



etal, etc., are so many monuments of dismal failure. When God's revolution transpires, when appear the genuine religious, ethical, industrial, social, political, scientific, and marital relations, woman will be found in the forefront. First to fall asleep in her representation of the church of God, she must be the first to awake. The Christ, the Bridegroom who inhered the Bride, sowed the seed for the coming kingdom, which was to be the creation of all things new. He was called the Lord our Righteousness. At the harvest time, the end of the age, when the kingdom comes to be formulated, the Christ, the male principle of Deity, through his baptismal function, will become the indwelling and impulsive force of the Woman who shall be called the Lord our Righteousness.

Segregation is attendant of decay. Biunity banishes segregation. They twain become one flesh. The male inheres the female counterpart. In the unique instance, the female inheres the male counterpart, who is the Lord. Existing apart, there is continuous waste which forbids perpetuity to either form. The man wastes the psychic principle; the woman wastes the pneumatic potency. The masculine being lacks a principle to constitute him male; femininity lacks a principle to render her female, and the expression of the natural sensual race stands masculoid and feminoid, with one sex masculoid without and feminoid within; the other, feminoid exteriorly and masculoid interiorly. The union of the two in one flesh or personality, is the male and female, the wisdom and love which in one form become the image and likeness of God, the guise of the primal creation. In this restoration, the masculoid principle inherent or interior in the feminine is added to the masculoid or exterior of the masculine, and he is created male; the feminoid principle inherent within himself is restored to the feminine, and she is created female. This unity is the individual created from two viduals—divided or widowed ones. The vidual is "shapen in iniquity." While the vidual form abides it is advertisement of robbery. It holds in possession that which belongs to another form, and can only be restored through unity of the two. But pitiful the mistake which supposes the vidual priest can with a few words make these two one flesh! The transformation awaits the Arch High Priest clothed upon with his Womanhood.

Near the close of the present age, woman's work as preserver of the race through the preservation of the life or seed of the race was inaugurated by Ann Lee, who was the originator of the first celibate society founded upon the righteous basis of sex equality. In her time and sphere she represented the power and purpose of the Almighty to open the two-leaved gates, or to establish the biune lives. She voiced God's purpose that woman, as well as man, should exercise the right of the control of her person. Under no power excepting the curse, is she restrained from this righteous prerogative. In a sense she must become, on the natural plane, the savior of first herself, then of her brother man, who has enslaved her in an utter degradation. That woman

is awaking to her salvatory power, is witnessed in the fact that in isolated cases she is already declaring her sex freedom. Humanity reaps along the line of desire. The desire of woman for personal purity must accelerate to the point of dominance over the lustful desires of men.

The ghost, as it were, of the ancient and true system of religion has infiltrated the various races with the conviction that in the sometime, a Virgin would be overshadowed of God and produce the offspring of the Divine. This prophetic aspiration finds realization in the Christian religion, whose existence is traced to the child of a virgin. In Mary we behold the promise to her sex. Over the sin-murk and scorch of woman's vista subsequent to her fall, has faintly gleamed the radiations of the personality of the Mother of our Lord. The Son was in specific process of generation since Abraham, and in defined line direct from Abraham. To virginity was given his last embodiment, or resurrection from the dead ones. He, the Son of the Virgin, appeared as the virgin man; *vir*, man; *gune*, woman, man-woman—the man who holds the woman within; the bridegroom who has the bride. The worshipful thought bent to the Virgin rests as much upon her own excellence as upon the fact that she produced the Lord. She possessed a pure spirit, and her person was the form of that spirit.

"The head of the woman is the man," and "the glory of man is the woman"—when man has become the head or impulsive power of the woman. He will be that when both are made perfect by their conjunction as one flesh, in the image and likeness of God. Man in the manacles of sensuality, manacles the woman. The situation demands the awakening and exercise of her every faculty and righteous determination. From the slavery of sensualism to a life of personal purity, is the first great act in the final emancipation of both.



#### The Law of Ethnic Transposition.

WHEN the Israelites went up out of Egypt, under the leadership of Moses, it is said they were told to borrow the jewelry of the Egyptians, which they did; robbing them, it would seem, of all the wealth devoted to that species of ornamentation. We regard this as a symbol or type of the absorption and appropriation of the psychic or soul force of Egypt, and its transmutation to Israel. This involves the law of ethnic transposition and infiltration. In many respects, we find a parallel between the bondage of the Israelite and the colored race in America, and in some respects a vast difference. That it was in the purpose of God to make man's selfishness redound to the glory of God and human advancement, there can be no reasonable doubt; and that race absorption or infiltration comprised a dominant factor in the purpose, is as true of the hidden design of God in the bondage of the oppressed Negro race, as it was of Israel.



## New Century Studies and Reviews.

LUCIE PAGE BORDEN

### REGENERATION OF MAN.

*Illustrated by Facts of an Important Discovery in the Domain of Physics.*

THE NEWS of an important scientific discovery comes from abroad. A method has been found to regenerate air vitiated by poisonous gases. Such an announcement naturally causes inquiry concerning the principle involved. If it be possible to purify air loaded with fetid exhalations from the human lungs or with noxious gases found in subterranean passages, may it not be possible to carry the same principle into the moral world, using it for the regeneration of humanity? "Why!" exclaims the sceptic, "that would be to link religion with an ordinary chemical reaction! Such a proposal savors of the ludicrous." Is it indeed more ludicrous than practical to dream of such a conjunction? Is not the purification of the body social contingent upon the destruction of its vices? Do they not correspond exactly to the impurities with which air coming from the lungs is charged? Must not law applicable in one domain find a corresponding use in every other, thereby revealing the unity and continuity of Nature's plan? It were indeed strange could all manner of filth in the lower kingdoms be transformed and appropriated to higher uses, while man is left to grovel in his moral degradation.

The air in the case referred to is regenerated, which means born again, through the introduction of a reagent by means of which combustion is induced. Some of the elements in the vitiated air do not simply combine with others brought in as the source of purification, but all the substances are destroyed by fire. This is alchemy, and it is the veritable process by which human atoms tainted with sin are to be transformed into pure beings. In the case of the air, the worst elements—those most inimical to life—are changed into the most vital and life-giving. The analogy is easily traced, keeping in mind the fact that the salvation of the world is to be accomplished through the office of one who constitutes the redemptive agent.

The purpose of Koreshanity is to locate and explain the means appointed for the regeneration of mankind. This is to be effected through the application of law known only to the man who, by virtue of his knowledge, stands in a relation of centrality to the whole human mass. His claims are presented upon a reasonable basis, in connection with surprising discoveries destined to revolutionize natural science. God has revealed to him the secret law linking all creation in harmonious union, and providing for the ascent of man out of the most wretched conditions into a higher kingdom. God does not send his Truth into the world to condemn the world, but that the world may thereby be saved. The reason why it must be vested in one Personality is not arbitrary, but in uniformity with the structure of the universe.

### *The Koreshan Unity as a Factor in the World's Progress.*

THE AIR IS FULL of signs of coming conflict. Every nation from America to the isles of the distant seas is in a ferment. The most powerful European states no less than the petty republics of South America are engaged in a struggle for life. There is nothing that can help or hinder the progress of the world so much at this juncture as definite religious conceptions. The most prominent clergymen are defining religion as emotion. They think it is merely a feeling of awe and reverence inspired by the contemplation of Nature where God is diffused through infinite space. Some practical guide to conduct, some revelation of eternal verity is needed as never before in the history of events. Change and tumult with a possibility of dire revolution call for a strong bulwark of salvation to relieve the mental tension and to supply legitimate succor for material wants. It is not enough to furnish a set of beliefs, a creed, or a certain kind of theology to feed the masses. The working man wants to be sure that his family will not suffer.

The Koreshan Unity was founded for the express purpose of carrying into practical effect certain ideals of right and conduct which have never been systematically developed. Spasmodic attempts to found communities better adapted to the needs of civilized man have failed from lack of concentrated effort; still, the testimony of those who have taken part in such movements goes to show that while at their best, they gave more comfort and enjoyment than outside conditions. To those who desire escape from wage slavery with its galling inflictions, the Koreshan Unity offers sure relief. It has come to act as a powerful lever in the upliftment of humanity to a nobler plane of art and life. Its methods are unique, and as a factor in the progress of the race its power and influence are increasing. It is fortunate in having for its nucleus a small body of persons, often tried by adverse experience, but persistent in courage. During the time since it was founded, public sentiment has greatly changed. Events have justified its predictions, and the stress of circumstances has led many who scoffed at various measures to admit their own folly. Those who have gone out, often return to confess that in material things, in freedom from care and anxiety for the future, a life of united effort for the common good is superior. The fact that each member according to his ability is contributing to the support of the body cannot fail, if given due consideration, to secure to him societal fellowship. The Koreshan Unity is the ark of safety in troublous times.



The principles of art find their widest application in the domain of universal science. Here they are applied to build up and sustain the arguments brought forward to aid in the destruction of fallacy, especially in the domain of cosmogony.



## Development of the Faculty of Discrimination.

IT IS A LAW that any force impinging against a resisting medium is driven back upon itself, becoming thereby instrumental in its own destruction. It is interesting to trace the operation of this law in the mental world where it is correspondingly active. Man is constantly assailed by evil thoughts. They come to him in the most insidious guise, clothing themselves in the garb of purity. Nothing can be more subtle and deadly than the arts employed to deceive a man as to the quality of his own motives. Thus he is led to fancy himself disinterested in pursuing a certain line of conduct while self is at bottom the real incentive.

The object of all experience is to develop the faculty of discrimination. In its culmination man becomes the fruit of the Tree of Life. He is as the god knowing good and evil, for the power to discriminate is a divine prerogative. Now he is clearseeing to penetrate the disguises of self-love. Evil thoughts directed against him recoil upon the sender. They are as harmless as poisoned arrows aimed against a suit of mail. Jesus said of his life: "No man taketh it from me. I lay it down of myself." It was a voluntary sacrifice.

The higher life has been defined as the constant preference for high thoughts over low. The noblest thoughts which can be entertained are celestial truths inresident in the Messenger of the Covenant, who contains the New Jerusalem. As far as a person comes under the influence of Koreshan doctrine, so far is he able to discriminate between truth and error. Growing less receptive to evil suggestions, he forms part of a resisting medium by means of which the darts of hell are turned against itself. Thus the rejection of fallacy from the central cell of the new kingdom in its formulation lends force to the warfare of evil.

## A Fatuous Conception of Deity.

KORESHANITY is not fighting against dead issues—witness the following from a contemporary new-thought publication: "We need not claim dogmatically that the ether is God, but everything seems logically to point to the conclusion that it is at least his most universal, intimate, and primary self-expression." What authority is there for believing that such a medium as ether exists, filling all space and transmitting vibrations of light, heat, electricity, and magnetism? The whole idea is a figment emanating from the brain of those who seek in this manner to support an otherwise untenable hypothesis—that the earth revolves upon its axis with a velocity that challenges credulity. It is a theory made to fit a theory, and to say that God in anywise resembles ether is to reduce the Deity to very thin air—further than this, it makes the Creator merely the subject of man's invention. Think of it, universal ether as the most intimate expression of the Godhead! Shall man then pray, "O Universal Ether, Thou art our Father-Mother! Hallowed be thy name. May we inherit thy attributes and be conjoined to Thee?" Is it possible to love supremely such a vaporous conception?

## LA NOUVELLE GEODESIE.

Suite de la COSMOLOGIE CELLULAIRE OU LA TERRE UNE SPHERE CONCAVE.  
PARTIE II.—PAR M. LE PROFESSEUR U. G. MORROW.

TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.

Le 5 janvier, 1897, pendant la soirée on a pris des observations sur le phare de Sanibel au moyen d'un puissant télescope planté sur la jetée de Naples qui s'étend sur le Golfe, et dirigé sur le quartier du nord-ouest. Il n'y a pas eu moyen de se tromper car les éclats visibles par intervalles montraient hors d'aucun doute qu'on avait bien affaire au phare de Sanibel. Nous invitons l'attention de nos lecteurs à un fait positif c'est-à-dire à l'impuissance absolue de la vue de s'étendre sur ce phare invisible à cette distance si la terre se bombe. L'axe du télescope pointait à peu près sur un niveau à 17 pieds au-dessus de celui des eaux; cela recule l'horizon à 5 milles de loin tout ou plus ce qui remet le phare 29 milles de l'autre côté de l'horizon, faisant une descente de 560 pieds, la hauteur requise afin que le phare pût se rendre à l'observateur placé sur un niveau à 17 pieds au-dessus de celui des eaux à Naples. On y voit la théorie fautive de Copernic contredite par les faits positifs d'observation montrant ici un défaut de 462 pieds!

On est aussi parvenu à discerner la lumière de ce même phare à l'oeil nu et du même endroit quand tout favorisait la vue comme on va lire:

"Une soirée de mars, 1895, sur les 9 heures je me rendis sur la jetée de Naples, petit hameau à pêcheur au Floride. J'étais dans la société de Messieurs Drummond et Hugh McDonald venus de Covington, Kentucky avec Thos. E. Hart et N. Walker de Marco, village du Floride. Nous vîmes la lumière du phare à l'île de Sanibel sur le quartier du nord a—nord-ouest. L'air était pur et la lumière étincellait. Sa flamme varie, un éclat vif suivi de deux de moins brillants. Les éclats se répétaient régulièrement pendant tout le temps de nos observations et c'est ainsi que nous avons su que c'était bien le phare de Sanibel. C'était la basse marée, les eaux du Golfe très-unies, balayées depuis plusieurs jours d'un vent du nord-est. Le moyen est ici vers 3 pieds et demi entre la haute et la basse marée. Le niveau du plancher de la jetée dépasse de 12 pieds ou à cela près celui de la basse marée."—David N. Walker, marin, Marco, Fla.

"J'assistais à l'observation ici détaillée et j'en atteste la vérité comme ci-dessus donnée."—N. Walker, Marco, Fla.

Donné l'air pur par un beau temps et la visibilité des objets dénie la théorie de la convexité de la terre. Nous ajoutons un rapport remis entre nos mains par un citoyen de Marco au Floride, ancien habitant qui connaît tous les endroits sur la côte de l'ouest:

"Nous étions au mois de janvier 1895, vers le 29 du mois. Sur les 4 heures de l'après-midi, Mr. S. E. Williams et moi nous avons pris note du Cap Romano qui se présentait à nos yeux quoiqu'il fût éloigné par un trajet de 25 milles de Rabbit Key ou nous nous trouvâmes. Cette petite île est située au nord de Pavillion Key et un peu au sud du détroit de Chokoliska. Les arbres du Cap vus à l'oeil nu avaient la visibilité des objets bien près sous un jour moins clair. Un petit yacht qui s'était soustrait à nos yeux depuis deux heures redevint visible, même le corps de navire se dessinant avec clarté. Nous vîmes aussi une goélette inaperçue auparavant se dirigeant apparemment de Coon Key au Cap Romano; quant au corps de navire je me doute. Je ne saurais dire positivement que nous l'ayons aperçu ou non. Je crois que ce navire voguait à 25 milles de nous. Ce m'est avis que nous aurions pu voir les choses ci-dessus nommées à dix milles de plus loin, couchés comme nous étions à plat ventre sur le pont du bateau, la tête au niveau d'eau, position où nous avons pu voir le cap, les goélettes etc., tout aussi bien que dans la cabine. Le ciel était voilé de nuages, point de soleil et très-peu de brise en ce temps, ce qui soufflait venant du sud. J'ai reconnu Cap Romano, vu qu'il n'y a pas d'autre terre sur la voie, à l'ouest au nord-ouest de Rabbit Key. M. N. Walker de Marco et Robert Anderson de l'Hôtel Naples étant sur la jetée à Naples virent aussi la lumière de Sanibel une nuit de mars de la même année. Quant aux choses ci-dessus dites je prête volontiers foi de serment, à part la distance qui puisse ne pas être tout à fait exacte."—Thomas E. Hart, Marco, Fla. (a continuer.)





## In The Editorial Perspective.

THE EDITOR.



A NEW EPOCH in the progress of the world was marked by the work of the great Lord Bacon. The philosophy which he taught was essentially new to the world at large; it was in direct contrast with the more ancient conceptions of the fundamental good of mankind. The work of contributing to the comfort of human beings was regarded by some schools of philosophy as degrading. Seneca fought with great vehemence the idea that instruction in the practical affairs of the world belonged to the sphere of the true philosophy; he endeavored to maintain that it is in the province of philosophy to teach men to be independent of environment, of all material substances, of all mechanical contrivances. Such philosophy was to morals what modern Christianity is to life; it could not be practical because it disdained to be useful. The logic of the Greek and Roman philosophers was that of deductive syllogism; it led the mind away from the senses, from the evidence of facts. From premised conceptions of general laws conclusions were reached as to the character of effects. Bacon insisted upon the use of the inductive method of reasoning; instead of anticipating what Nature ought to be, he endeavored to determine what Nature really is; he endeavored to ascend in the scale of logic from fact and effect to the character of Cause. The object of the old philosophy was to exalt man unto a god, while ignoring the welfare of the mass of mankind. The object of the Baconian philosophy was to provide man with what he requires while he continues on the plane of natural existence. The power of the philosophy of Bacon resided in the fact that its aim was attainable; it brought an era of invention, because it sought to devise means for accomplishing that which the mass of mankind comprehends to be good—to supply the common wants of humanity. The impulse of the Baconian philosophy stimulated the intellect; activity was started anew in the domain of the external mind; it was a step in the direction of genuine science. Hence the modern endeavor to mitigate pain, to extinguish diseases, and to augment human happiness. The range of human vision has been extended; the power of human muscles multiplied; motion has been accelerated, distance annihilated, and intercourse facilitated through invention. The more ancient philosophies would not stoop to accomplish such ends, while the new philosophy sought to supply them. But the greatest good has not yet been attained, for the reason that the Baconian philosophy was not complete. With the ideal ignored, it contained no power to transform human character. The true philosophy of ancient times was put forth by Jesus the Messiah; while it contained the highest divine ideals, it did not ignore the common good of its adherents; it contained the germ of the commonwealth, which expressed itself in the communism of the early church. The philosophy of Jesus was meant to be useful on the most external plane, but it could not become so until, through a period of progress, its substance should be transformed to genuine science. Koreshanity is the result of this philosophy and its progress; it is the conjunction of idealism and

realism, the spiritual and the natural; it is the unity of philosophy and the science of universal economy. In its logical system it employs both the deductive and inductive methods of reasoning; it is synthetic as well as analytical. It interprets the kingdoms of Nature from the standpoint of comprehension of the whole; it reveals laws and principles both general and specific, and demonstrates its conclusions by indisputable facts. Its spirit is philosophic, and its methods are scientific. It has come to teach men to perform uses in both mind and environment; it looks to the establishment of such a system of human economy as will supply every material want of man, while supplying the pabulum necessary to transform men into Gods in the domain of natural existence. Koreshanity and its work constitute the ultimate of all progress, the great desideratum of the ages.

The question is often asked, in view of the fact that Koreshanity makes comparatively slow progress, How can you ever hope to convince the entire world that it is true? There are so many theories now before the world that without some effective method of determining what truth is, the world would be left in hopeless confusion. Koreshanity possesses the power of demonstration; it has both intellectual and vital force which must ultimately be felt throughout the world. It is now demonstrating its truth, but it must demonstrate its power as the greatest factor of world-progress. The way in which Koreshanity will reach the stage of acceleration may be considered as analogous to the factors which gave rise to the great success of the primitive Christian system. The divine philosophy was taught to a selected group of Disciples; minds were prepared for the great work which was destined to extend from shore to shore. That it was not in the divine purpose to convert the world through the personal ministration of the Messiah is evident from the fact that Jesus made no personal effort to teach the multitude concerning the real purpose of his mission; during his career in the external world the new system was not known outside of Palestine. But a great event occurred, which gave impetus to the work he had in hand. His success hinged upon his great victory over death. He came forth from the tomb alive; he entered a higher state of life; and through translation he infused himself into his Disciples. Through the impartation of His mind and life he began to work in minds which were before beyond the reach of conviction. Within a few weeks from the time of His departure, thousands were enrolled as members of the new church; and finally the new power spread throughout civilization. The hope of Koreshanity resides in a corresponding victory over death. The claims of the System will be fully and completely vindicated when the man of this age succeeds in destroying the last enemy in himself, baptizes and transforms the character of his following, and manifests the power of the new gospel. When he has achieved the great work of the final demonstration, the world will not be left in doubt as to what system contains the absolute truth of immortal life; the force of con-



viction will be irresistible, and millions of people will rally around the Koreshan standard. The work of the present is that of laying the foundation of the new order, instructing a comparatively few, and the formation of the great biologic battery for the bringing of the great culmination and the working of the wonders which shall introduce the new age.

The great Anglo-Boer war has been terminated and its issues settled by agreement of the generals of the contesting armies. The people of England, who have keenly felt the effect of the war and threatened humiliation of the British empire, are rejoicing that the war is over. Peace comes opportunely; it was not desirable that war should mar the festivities of the coronation of the king. Though the Boers have laid down their arms and have submitted to a greater power, it cannot be said that they have surrendered on the battlefield; in one sense they have not suffered defeat. Nearly all their demands have been conceded by the British, except independence. The policy of Lord Roberts was to fight to the bitter end to force the Boers to unconditional surrender. Kitchener undoubtedly discovered greater difficulties in the way of such termination of the war than Lord Roberts conceived possible. Had the Boers been utterly defeated there would have been no terms of adjustment in order to obtain peace. From the great demand of unconditional surrender, England has felt constrained to make concessions; and in the making of these concessions a high tribute is paid to the bravery of the Boer forces. As the matter now stands, the surrender of the Boers is merely nominal, because peace comes through agreement. England has gained the original point of contention, but at an enormous cost. Under the terms, the Boers acknowledge the sovereignty of King Edward; but the Boer prisoners are to be returned without loss of liberty or property, and the Boers who give up their arms may return to their homes; rifles are to be allowed for protection against the natives; no war tax is to be levied on the Transvaal; self-government immediately follows present military occupation. In addition to these concessions, the English government makes a free gift of \$15,000,000 to the impoverished people. The cause of this apparent magnanimity on the part of England resides in the fact that the Boers were able to continue a form of warfare perhaps indefinitely. The price of peace was less than the price of war. The great struggle ends; but the extraordinary generalship of the Boer leaders and the bravery of their armies in withstanding a tenfold greater force, will embellish the pages of history.

Sensational journalism thrives by reason of support by a class of people who delight in the extraordinary, no matter whether it is false and extravagant, or true and accurate. It has been asked, What is to be the popular form of journalism after the yellow journals have had their day? If we look far enough in advance, we will see a state of society in which the journalism of the present time would be wholly out of place. The new world will bring the new press, which will express all that is true and pure, all that is truly educative and uplifting. The press today contains, beside news made as sensational as possible, various literary productions and attempts at social, industrial, and political diagnosis; it dab-

bles in science, and depicts the common family relation as the highest ideal of life. In the future, the conditions of the world will be better, its mental atmosphere purer, and the moral tone of its people higher than now. New ideals will be in realization; the great theme will be divine love expressed in sacrifice and service; and the editorial view-point will be in comprehension of the laws of human progress. Koreshanity has come to transform the pulpit, the press, and the people; to educate the world and give it a new literature, new art, new society, and new government.

In the world of business, earnings are said to constitute a true guide to value. The net earnings must be known to the wise investor; probable increase of capital must be expected by the speculator. Earning power resides alone in the performance of uses—in the expenditure of human energy and the resources of Nature. Money can do no work, it can perform no uses. The value of labor is determined by what it earns, not by what it now receives in compensation. The Koreshan idea is to dispense with money altogether, and allow labor to invest the valuable capital which has true earning power—the performance of uses. There can be no speculation nor monopoly where units of labor are taken as the basis of exchange. The settlement of the labor question must come through recognition of this self-evident truth.

The *Wall Street Journal* takes the stand made by THE FLAMING SWORD years ago on the issue between capital and labor and the right of each to organize; that if it is right to form labor-unions, it is right for great business concerns to form trusts; and that if the trusts stand in defiance of the Sherman interstate commerce law, so surely do the labor-unions; and further, that the conflict now being waged is a *fight for domination*. Labor and capital are essentially one; that is, labor is the only true capital. At present, the house of industry is divided against itself, and it cannot long stand the strain of constant warfare.

Bryan emphatically declares that if the President persists in his course against the trusts, he can stand no show whatever for renomination by his own party. Senator Depew asserts that if the President is true to his stand on the trust question, he will be the people's idol and ideal in 1904, and will be elected by unanimous popular vote, including all parties. It would be interesting to have a definite statement from the President himself, as to what extent his sense of duty is in conflict with his political prospects.

The wise men of the East followed the star which led to the Messiah; the Messiah is the Guiding Star which leads to destiny.

There are men who endeavor to get into great subjects; but the greatest power is manifest when great subjects get into men.

The doing of things is of more importance than belief in the possibility of their achievement.

Philosophy is the love of wisdom; science is wisdom's actual expression.



# The Open Court of Inquiry.

THE EDITOR.

## Koreshanity a System of Life.

EDITOR FLAMING SWORD:—That it has been demonstrated that the surface of the earth is concave, there can be no doubt in the thinking or reasonable mind. Unless your survey is set aside, the convex theory must fall. However, I cannot accept the religious part of Koreshanity unless it can be demonstrated as clearly as is the concavity of the earth. Will you please answer the following questions and oblige one who is seeking to know the truth?

(1) How do you know that the shell of the earth is 100 miles thick? (2) How do you know that the metallic strata are plumbum, tin, iron, zinc, copper, silver, and gold? (3) How do you know that man can become immortal through celibacy? How can you demonstrate such a proposition? If you refer me to Jesus, then I will know that you are building upon conjecture. If this proposition cannot be demonstrated beyond doubt, I fail to see how Koreshanity can stand honest criticism. I only ask for evidence.

There have been so many religious leaders in the transition state of mind, like the Bible writers of old, and Joseph Smith, of modern times, that I come to the religious phase of Koreshanity with the same feeling that I do when I read the Bible. If KORESH claims to be the mouthpiece of God, then I do not care to listen to but one answer to what seems to me to be all founded on assumption; but if it is the truth and you can demonstrate it I want to know it. Hoping you will give us light, and wishing you success in your efforts to make humanity better and in overthrowing error in all its forms, I am,—DR. W. L. F., Toledo, Wash.

Koreshan Universology is the science of the universe; it discloses to the mind the laws and principles of all forms and functions in all planes of existence, and is comprised of all departments or branches of knowledge. A teacher of the absolute truth deals with the evidences of fact and phenomena, evidences which every truth-seeker should be willing to investigate. Koreshanity is a logical system which proves itself at every step toward conclusion. It contains no assumptions. Acceptance of the premise of the system is a great step in the direction of acceptance of the entire system; for there is no conclusion in the system that is not susceptible of being as clearly demonstrated as the premised fact—the concavity of the earth. Cosmogony is the basic science, because the

physical cosmos is the basis or foundation of all existence. If we understand cosmogony, we understand the processes of the creation and perpetuity of the cosmos. This necessarily involves the scientific conception of the Creator; therefore, the theology of Koreshanity is an essential department of the Koreshan system of life.

(1) The question as to how the knowledge of the proportions of the universe was obtained is not so important in the initial stages of inquiry, as the facts which demonstrate the accuracy of the knowledge. The thickness of the earth's shell was originally known by the same process that it was known that the earth is cellular. We have demonstrated the concavity, and we can demonstrate that the shell of the earth is about 100 miles in thickness. We dealt with this question in the last issue of THE FLAMING SWORD in a general way, which will perhaps answer the purpose of those who are investigating the subject of the Koreshan Cosmogony from the standpoint of the most external and palpable evidences. The first and most general evidence is that contained in analogy. If we compare the earth to an egg, we have a proportion which gives about 100 miles as the thickness of the shell of the great egg. We reach the same conclusion when we deduce a ratio from comparison of the specific gravity of air and water as related to the depth of the seas of air and water. This gives the approximate thickness of each stratum of the materials which comprise the shell. The process is scientific and conclusive, and entirely devoid of the elements of assumption.

(2) Physics determines the fact that there are seven primary colors, which may be shown by simple decomposition of a ray of white light. Primaries are essentials; they are root elements or characteristics from which class elements are derived. It is a universally recognized fact that there are seven primary metals. From these primaries all other metals are derived through the processes of elaboration in the battery of the physical cosmos. The seven primary metals

constitute the metallic foundations of the earth. We may know their emplacement in the shell because the specific gravity of the primary metals is definitely known. The metals are arranged in the order of their specific gravity; gold is necessarily outermost; silver is next above, and so on with all the materials which comprise the shell.

(3) The state of immortality is a *natural* state; the higher kingdom, which appears periodically, is as natural as the mineral, vegetable, animal, and sensual human kingdoms. It develops from the lower human kingdom as the vegetable develops from the mineral. We may know the facts of the relation of the four natural kingdoms now in existence. There are certain laws which govern progress in each, and certain known processes by which life on one plane may pass into a higher. We observe the way in which the life of wheat enters the animal and human kingdoms. This fact is *certain*: That as long as wheat continues to propagate, it remains on the wheat plane. The farmer knows that he cannot appropriate the grain that he sows, but he can unite with his own life that portion of the crop which he sets aside for food.

From the basis of such a fact, we know that man cannot enter the higher state of natural existence so long as he projects his life on the plane of mortality; therefore, if the attainment of immortality be considered at all, cessation of propagation on the mortal plane must be considered as an *absolutely necessary* step in the direction of immortality. If any one can show how life on any plane can rise in the scale of existence through natural order of propagation of its kind, we will concede the argument that celibacy is not essential to man's transition from mortality to immortality. But no such instance can be shown, because universal law is uniform and without exception.

The Koreshan science of immortality is founded on the laws of physiology. We may know that death is inevitable so long as segregation of being obtains—so long as the activities of desire center in the pineal gland of the



brain, in which there is perpetual coition in the mental domain. It is in this gland that the germ and sperm originate. Entities of life which descend into the body, leave the central line of life of the vidual preparatory to the formation of another being. The pineal gland is the pole of the brain of the mortal man; in order to attain to immortality this gland must, through mental application, be extirpated. When this is done, the *glandula vite*, the vital gland or gland of life, will be the active pole; then the circulation of the human system will be reversed, and the result will be the opposite of death, which now obtains in the natural order of human generation.

Koreshanity is a great system of life. Its religion is founded upon the principles or laws of being and existence as manifest in all the kingdoms of the cosmos. The Founder of Koreshanity made the great discovery that the human world is the exact correlate of the physical cosmos; therefore, the human world corresponds to the physical cosmos in form and function, and that the Creator of humanity is to man what the sun is to the cosmic cell, and what the seed is to the plant. Every kind of life is perpetuated through the seed of its kind. The seed is both male and female. Creative power obtains through the unity of cause and effect, at the junction of spirit and matter. Such a conjunction in humanity is the *true religion*—the retying of man to the life of Cause.

If one can determine what it is in humanity that perpetuates the race from cycle to cycle, he has discovered what God is, because God is the highest essence of human life; and that essence periodically manifests itself in the external world as the Seed of all life. The Founder of Koreshanity is giving his scientific answer to the world of inquiry; his conclusions are not founded on the Bible—he does not point to the Bible as proof of the Koreshan System. He demonstrates, however, that the Bible is true, and that it is corroborative of the great discovery that *God is the perfect Man*. The theology of Koreshanity is but the result of analysis of human life in the light of the anatomy of the physical world. It is scientific throughout;

it is the substance of intellectual illumination; it will stand the test of the most critical minds at every point, and thoroughly satisfy the honest truth-seeker.



#### Polarization and Messianic Law.

EDITOR FLAMING SWORD:—In conserving the seed, how do you polarize? Do any of the pamphlets of the Koreshan Literature contain the method? (2) How do you account for or explain eclipses according to Koreshan Astronomy?—M. K., Brooklyn, N. Y.

(1) The law of centrality is illustrated and demonstrated by a multitude of facts in every plane of existence; it is the central law of life. A Koreshan postulate is, all energies from all circumferences must return to one center for recombustion, revitalization, and renewal. The energies of the physical cosmos focalize or polarize in the center. There exists between the center and circumference a system of interdependence or reciprocity, through which the one supplies the other with substance. In this way the whole is perpetuated; the cosmos, through its seed or sun, constantly renews itself. The energies of the plant polarize in a centralized corpuscle in the formation of the seed; all progressive corpuscles of the plant are saved through conjunction with the central line of life involved in the seed.

Thought travels in the direction of desire. A leader is sustained by forces derived from those who follow him. This is true, no matter what be the plane in which the leader moves. There is a quality of mental energy centralized in the head of every movement—political, social, industrial, or religious. The *highest* quality of mental energy may be yielded to the man who performs divine uses. The law of recurrent manifestations of the divine personality supplies the object of supreme love in every age. Nineteen hundred years ago, the Almighty appeared in the form of Jesus the Christ; he was the objective Deity. That which was required of His Disciples was the greatest love which their being could yield him. The divine personality is the great "store-house" into which tithes of love, the substance of desire for life, must be sent; without such centralization there could not come the divine overshadowing, the

divine baptism. Substances must be yielded to the positive pole of progress before the negative or receptive elements of the biologic battery can be vitalized.

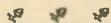
If thought travels in the direction of desire, the substance of conserved vitality flows to the object of supreme love; it is the *inevitable* result of mental attraction. One may understand the process, but if the Messiah is loved supremely, the desire of the will determines the direction of the transmission; if the object of supreme love is located, the direction of the flow is certain. This is the law of Messianism, the doctrines of which are taught and demonstrated by Koreshan Science, but rejected by all other schools of thought today. The pamphlets entitled CELIBACY, KORESHAN SCIENCE, REINCARNATION, and THE SHEPHERD FROM JOSEPH, treat specifically of the conservation and polarization of the vital energies—of the Messianic law and its application for the perpetuity of the human race.

(2) The Koreshan Scientist conceives the universe to be a great battery cell, a generator of substantial energies, with a Zodiacal electro-magnetic circuit in the shell of the earth between the tropics, and with a corresponding zone or belt of energy in the heavens. The visible sun, a projection of the invisible center, is the external helix; the moon is a projection or image of the physical body or shell of the earth. The solar and lunar systems are related through an exchange of energies; the circuit of these energies is opened and closed periodically by mercurial discs, which move between the metallic strata of the shell. An eclipse of the moon is somewhat analogous to the shutting-off of the electric current from an arc-light; the light appears when the circuit is closed, but it is extinguished when the circuit is opened. The opening of the circuit occurs when the moon's node is directly opposite the sun—that is, when the moon crosses the ecliptic at opposition. The shadow on the moon is *not* the earth's shadow; it is an X-ray shadow produced by a mercurial disc which cuts off or eclipses the electro-magnetic currents which flow into the lunar sphere.

An eclipse of the sun is caused by a



disc of scotoic (dark) substance in the physical heavens, which enters into conjunction with the sun and moon when the moon's node is near the sun. The subject of eclipses is treated briefly in the CELLULAR COSMOGONY, and has been discussed at some length in past issues of THE FLAMING SWORD; selected copies containing the articles may be had from the Guiding Star Publishing House, at 5 cents each.



#### Cycle of the Earth's Rotation.

EDITOR FLAMING SWORD:—In an issue of THE FLAMING SWORD dating some three or four months back, I read, in an answer to a correspondent, that the cosmic cell moves once in 24,000 years. A friend and I had an argument on the seeming inconsistency of the above statement, as I claimed that the cell could not be stationary in the strict sense of the term, but moved, even at the practically imperceptible speed mentioned in your valuable publication. Kindly answer either by letter or in the next issue of THE FLAMING SWORD, as both my friend and I are ardent admirers of the Koreshan System, and will welcome your decision in the matter.—Miss M. C. B., St. Paul, Minn.

It appears from the above, that our correspondent may misapprehend the character of the earth's motion referred to in a past issue of THE FLAMING SWORD. It is not correct to suppose that the cell moves from one place to another, for it has but *one* place, and that is the place it occupies. All the space there is, is confined within the limits of the shell; and there being no space possible beyond the limits of universal space, the earth could not possess any motion that is not within itself. The earth has no orbit; it is comparatively stationary. The motion it possesses is rotary; it rotates on its axis once in every cycle of 24,000 years. This motion is slow; any point on the equator moves about 14 feet per day from west to east—not as related to outside space, for there is no space outside, but as related to its interior space.

The rotation of the physical body of the earth is the correlate of the precessional movement of the equinoxes, and corresponds to the complete revolution of the human world in the same time. The rotation of the great circumference is the ultimate or last effect of all interior motions and functions; it receives its rotary impulse from its in-

terior activities. That the universe possesses such a motion is evident from the meaning of the word universe—from *uni*, one, and *vertere*, to turn—one turning, or turning in itself.



#### Koresh Visits Chicago.

Lectured Sunday Afternoon, June 8, and Left Tuesday Evening for Boston.

Koreshans in Chicago were very pleasantly surprised on Saturday by the arrival of the FOUNDER OF KORESHANITY in the City, for a brief visit after a flying trip to Florida from the East. Announcement was quickly made to numerous Chicago Koreshans and friends, and on Sunday afternoon KORESH delighted a fair-sized audience at the Koreshan Hall, with a splendid lecture on the "Koreshan Hope of Eternal Life." The theme is one of the grandest, and its discussion was both an encouragement and a joy.

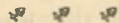
After contrasting the Koreshan conception of immortality and eternal life with the vagaries of modern theology, the speaker proceeded to present the scientific evidences of the possibility of the attainment to that state of life in which there is no break in the continuity of consciousness. It was conclusively shown that if modern science were true, there could be no such thing as eternal life. Why? Because there could be no stability either of the physical cosmos or of the universe of humanity. From chaos, through a comparatively brief period of a kind of order, to chaos again, expresses the origin and the destiny of the universe according to the nebular hypothesis.

The evidences of eternal life are involved in the great Koreshan discovery of the fact that the cosmos, with its order of natural and spiritual kingdoms, is without beginning and without ending as to time. We live in an eternal structure which is perpetuated according to specific laws of the propagation and persistence of life. The fact that the universe is eternal, is proof that there inheres in it an eternal consciousness, a central line of life, with which man may enter into conjunction. The arguments and conclusions were all very forcefully and logically expressed, and the hope of Koreshanity very strongly portrayed.

During the past several weeks KORESH has been on a lecturing tour in the East. The principal points visited were New York, Philadelphia, Springfield, (Mass.) and Boston. A course of eight lectures on Koreshan Universol-

ogy has been devised and programmed, including the subjects of Cosmogony, Physics and Metaphysics, Illumination and Inspiration, Psychology, the Science of the Lord's Coming, Evolution and Involution, and the Origin and Destiny of Man. Great interest is reported at all the points visited, and much good has been accomplished. The press has noticed the Koreshan System favorably; especially may we mention the Springfield *Republican* and the Brooklyn *Eagle*.

The FOUNDER OF KORESHANITY is accompanied on his tour by one of his staunchest disciples, Mr. Henry D. Silverfriend, who is well known to all our people, and who now, in the absence of KORESH from Boston, is lecturing in his stead. We announced in last issue dates of lectures at the Metaphysical Club, 200 Clarendon street, Boston. The last date now arranged for at this Club is June 17, 2 p. m., when KORESH will address interested friends of the System in and around Boston.



#### Summary of the World's News.

AMANDA T. POTTER.

June 4.—Joliet cloudburst destructive to life and property.—Rioters blockade meat wagons; packers triumph; scores arrested; revolvers used.—Drivers of big department stores on strike.—Bolivian volcano destroys two villages.—Largest volcano in New Mexico active.—Per Walter Wellman, six railroad magnates control entire anthracite output.—President will not consent to any pledge of future Filipino independence.—Dr. Barrows, organizer of World's Parliament of Religions, expires at Oberlin, Ohio.—June 5.—Concessions between packers and teamsters; arbitration follows day of fierce riots; police and mob use revolvers freely; scores wounded.—Strike of department store drivers settled by compromise.—Hon. Michael Henry Herbert succeeds Lord Pauncefoot as English ambassador to U. S.—New York Supreme Court justice enjoins Western packers from operating as combine in that state.—June 6.—Cunard and Elder-Dempster lines form nucleus for British ship merger of 203 vessels.—Mark Twain announces his retirement from public platform.—June 7.—Three squadrons of American battle-ships ordered to prepare for greatest naval maneuvers ever attempted in this country; Caribbean sea point of action.—Volcano Tacana destroys Ratalhulen, Guatemala; 1,000 dead.—Mr. Kruger's great age exempts his acknowledgment of British sovereignty over Transvaal.—June 8.—President of Miner's Union opposes suspension in bituminous coal fields.—President Roosevelt deeply concerned over anthracite coal strike; its four weeks' duration has cost \$21,999,000.—Wide sections of Chicago inundated by recent downpours.—National Association of Stationary Engineers indorses new smoke and boiler inspection ordinances.—Chicago welcomes Comte de Rochambeau and Comte de La Fayette.—June 9.—William S. Champ to sail for Polar regions in search of Evelyn B. Baldwin.—Thanksgiving services throughout Britain in gratitude for peace. Boer war most expensive Great Britain ever fought, both in money and blood.—June 10.—North American Trust Company, N. Y., proposes



huge bank combine; fifty cities involved. —St. Luke's Sanitarium for treatment of habitual users of drugs and liquors burned; 10 perish. —Labor leaders plan for permanent arbitration board between packers and employes; teamsters work for same issue. —Pope bestows red hats upon Mgr. Martinelli and two other prelates. —Another clash between Lieutenant General Miles and Administration imminent. —Anarchy bill passes House; protection for high government officers. —Senator Harris declares engineering difficulties of Panama route insuperable. —Per President Roosevelt's suggestion, Labor Commissioner Wright begins inquiry into anthracite strike. —England's coronation gift to King Edward takes form of big national hospital fund.

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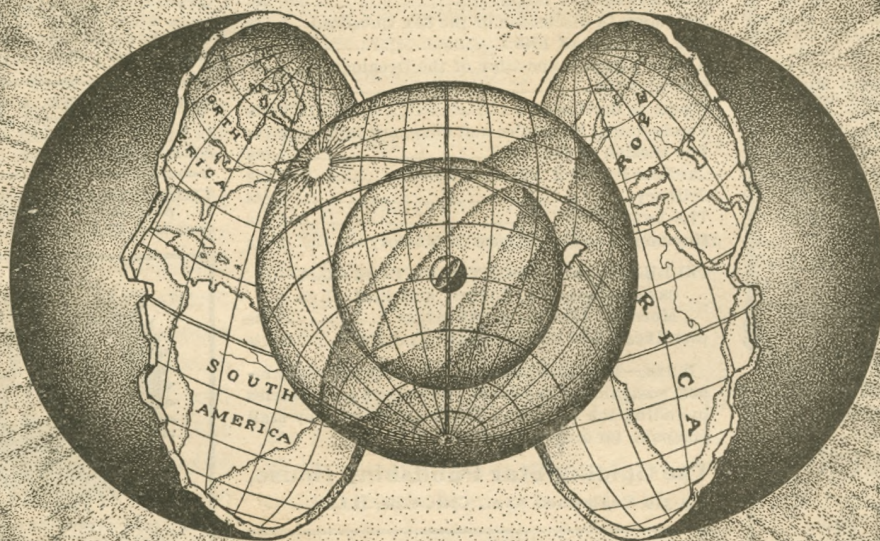
# THE FLAMING SWORD

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